

Persecution ^K ANATOMIZ'D :

O R, ^{698. 2 4}
An Answer ³
To The
Following Questions,
V I Z.

- I. *What Persecution for Conscience sake is ?*
- II. *Whether any High-Church that Promote the Occasional Bill, may not properly be call'd Persecutors ?*
- III. *Whether any Church whatever, whilst it savours of a Persecuting Spirit, is a true CHURCH ?*
- IV. *Who are the greatest Promoters of a Nation's Welfare, the High-Church, or Dissenters ?*

LONDON,
Printed in the Year, MDCCCV.

PERFECTION

ANATOMY

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Following Questions

V I A

I. What Perfection for Conscience sake

II. Whether any High-Church that promote

the Occasional Bill, may not properly be

called Perfectionists?

III. Whether any Church which, whilst

it professes of a Perfecting Spirit, is a

TRUE CHURCH?

IV. Whether the greatest Promoters of a

Nation, which is the High-Church, are

Dissenters?

LONDON

Printed by the Year 1800

T H E
D E D I C A T I O N
To The
Lord H-----M.

My LORD !

THE Affection Your Lordship has shown to your Native Country, together with the Care and Regard you have, to propose such Methods as may conduce to that Peace and Union so Necessary at Home, and the Success of our Arms Abroad, has evidently Demonstrated your Zeal, to see England Happy, both in its Religious and Civil Affairs.

'Tis the want of this in some Persons, that has been the chiefest occasions of those Differences, that are daily Corroborated amongst us.

How is it possible, that any Man, who aims at the Welfare of the Nation, can refrain from Speaking in Publick, when he sees the designs our Enemies are carrying on, to deprive us of that Liberty and Property, which your Lordship has so strenuously Defended ?

The danger of our Religion on the one Hand, and the little Regard that some Men show for the Happiness and Prosperity of England, and its Government, is a Subject most Lamentable and Deplorable.

When we see the designs of the Common Enemy of Europe be directly opposite to the Welfare of this Nation, and what a strange Influence he has upon the Hearts of some designing Men amongst us, who can forbear to let the World know, that the Dissenters are not the Persons they would make em to be ?

What can be the Reason, and what their Design, I shall leave to the judicious Reflections of your Lordship.

As for my part, I must freely own, That nothing seems more apparent to me, than that there are other Methods to be taken, by preventing of Occasional Conformity, than the specious Pretence for Promoting the Establish'd Church of England.

Certainly

The Dedication, &c.

Certainly there can be no fister Opportunity to lay aside all Differences and Debates, than when the Liberties of Europe and a suspected Invasion of our Native Land, calls for the utmost Assistance that we are able to give.

If Scotland is Discontented, and its Affairs grown to a degree of Desperation, what can be more prevalent to Peace and Union, and that Conjunction of Hearts and Hands, which Her Majesty has so often Enforc'd; and which You, and such as your Lordship have took such constant care to Effect, in Obedience to our Sovereign's Command.

The Necessity of it on the one Hand, and the Benefit and Advantage on the other, should (one would think) prevail with the most Obdurate, to accept so Glorious a Proposal, unless something else was design'd, than to Promote the Welfare of the Nation.

For what can be more Opposite to, or Destructive of the Advantage of the Establish'd Church, than the Dismal Consequences of Religious Disputes, about such indifferent Matters as concern not the Salvation of our Souls?

It may without doubt, occasion a further Dissent; but in my Opinion it can never be the means to bring the Dissenters to a Total Conformity.

The following Sheets, I must Confess, are Unworthy the Care and Regard of so Noble a Patron.

An awful Respect to your Greatness, at first drew back my Pen, from troubling your Lordship with so mean an Address, so short of that Grandeur of Style, and Pompous Expression, with which we ought to approach such Noble Persons, who have the Happiness to arrive at so prodigious a Height, as that of your Lordship's Character.

But when I consider'd that Goodness, that Justice and Equity, which on all occasions has so Conspicuously attended on the Greatness and Nobility of your Person, I boldly Crowded in amongst the rest of your Admirers, to pay that Tribute of Thanks which is justly your Due.

'Twas your Lordships Zeal, for the Common good of Europe in General, and of England in particular, that induc'd me to this daring Presumption.

I hope your Lordship will Pardon a Crime of this Nature; especially, when you reflect upon the Subject, as well as the Sobriety of this Discourse; the Humility of the Author, and the Hearty Desire he has to see England as Happy as a Union at Home, and Success Abroad, can possibly make it:

In short, (not to Trespass any longer on your Lordship's Patience) the whole Nation is Indebted to your Lordship, for the particular Care and Diligence you have Evidenc'd, in asserting the Rights, Liberties, and Welfare of England: And, as for my part, I shall be proud, if, as one of the meanest of Your Admirers, I may be admitted to Register my self,

My Lord,

Your Lordships Devoted Servant,

Persecution

A N A T O M I Z ' D :

O R,

An Answer, &c.

THESE following Sheets are not intended as a *Satyr*, against the Church of England, as by Law Established. But our chief design in Ushering these Papers to the World, is to let People see what 'tis our Enemies aim at, and whither they are Driving, as also to let the *High-Church* know, that the *Dissenters* are not such Coxcombs, as to be depriv'd of the *Toleration*, without so much as speaking a Word.

When *Life*, *Liberty* and *Property* are aim'd at, 'tis enough to make any Man bestir himself, and begin to look about him : And altho' we go not about to resist the Power and Force of our Enemies, yet I hope we shall endeavour to clear ourselves of the Guilt Charg'd, that so we may Dye Innocent however.

Had the Gentlemen of the *High-Church* gone quietly to Work, and not have Dar'd and Bully'd us so openly, in their Defamatory *Libels* and *Pamphlets*, perhaps the Contrivance had gone on with greater Alacrity, and the *Dissenters* not have been so Wise as they are.

If a Man defames me in Private, and endeavours directly to Blast my Credit, and overthrow my Reputation, and raise Scandalous Reflections upon me, (if all this is done without my Knowledge) he may in all

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like.

likelyhood pass on Uncontroll'd, as to my particular Resentment: But when he dares me Openly, and assaults me with ill Language and the like, in my Presence, and before my Face, 'tis nothing but Reason that I should do what I could to Defend my self. And therefore, Gentlemen, you must not be angry when you see that we are not such Fools as you took us to be; and that we ask the Reason why you hoist up your *Bloody Flags*, and Plant your *Batteries* against us, and display the *Banners* of *Defiance*.

You cou'd not be so Ignorant, certainly, as to think that we wou'd let you alone, to Write on without Interruption; submit our Necks to the Yoak, and bow our Shoulders to bear the Burden of Persecution, without so much as a Word, a Sigh or Groan. Tho' we cannot stop your Progress in Writing, yet, with your Leave, (or if you won't grant leave, we will take it) we shall Answer as good as you bring, at least, till we are suppress'd by the Higher Powers. Tho' I confess, you have got the start of us, as to Raillery, *Bear-Garden*, and *Billings-gate* Languages, that are above the reach of our Capacities, and which we can never attain to, and therefore we shall leave that to your selves, and own your Priority.

If Reason or Argument can any ways prevail with you, or give you Satisfaction, as to our Honesty and the like, (for we believe 'tis impossible to Convert you) we are ready to Answer, with Pen, Ink, and Paper, at any time.

'Tis a hard Case that we must not have the Liberty of Speech, when we see your designs against our Lives, Liberties and Properties.

As to the two Latter, we are Positive, the *Bill* shows it; and truly Gentlemen, we are in great care for our Lives too, till you inform us better what you mean by your *Bloody Flags* and *Banners* of *Defiance*: But to descend more Closely to what we intended in our Title, we shall shew, *First*, *What Persecution for Conscience sake is*. An *Abstract* of which take as follows, *viz*: Persecution for Conscience sake, is a Depriving a Man of his Life, Liberty or Property, for the sake of his Religion.

To restrain a Man from Conforming, when his Conscience allows him in it, is Persecution.

But before we go any further, we think fit to premise, (that you may not pretend to Mistake our meaning) that we do not affirm the Lawfulness of *Occasional Conformity*; that is not Material to the Purpose, whether it is Lawful or not Lawful, in respect to our Religion;

ligion; yet, as long as it is not against the Law of the Land, it can be no Crime; and to Punish a Man for no Crime, is against Law; for the Law presupposes the Crime, before it can, or will assume the Power of Punishing: *But to proceed,*

1st. Persecution for Conscience sake is, An endeavour to deprive a Man of his Life, on the account of his Religion.

I would not be thought by this Assertion, to conclude that all the Members of the Church of England are for Persecution, for we have great Reason to believe that many, nay, most of them, are of a quite contrary Opinion; but only that there is a design carried on by the *High-Church*, as they call themselves, to extirpate the *Dissenters* if possible: Which, if they cannot effect otherways, then they are for *Fire and Faggot*, or any thing else, to Destroy 'em the *Shortest way*. If not so Gentlemen, what mean you by your *Bloody Flags*, your *Invectives* against us, and laying Crimes to our Charge that we never knew nor thought of? What is your Intention, in asserting that we are the Spawn of a *Popish Party*, and not fit to Live?

If these Expressions, and innumerable more of the like kind, are not a sufficient Demonstration that some Persons have a design against our Lives, as well as our Liberties, and would be as heartily glad to see the Article de *Hær. Com.* turn'd against the *Dissenters*, as they would be to deprive them of Places of Profit and Trust, then I am content to own my self in an Error, and that the *Dissenters* are Men of base Principles, to entertain such prodigious Thoughts of such Unworthy Gentlemen, as those of the *High-Church Party*.

There is not a Nation in all *Europe*, that ever pretended to deprive their Fellow Subjects of what belong'd to 'em, by the Law of Nature and Birth-Right, but what meant the Extirpation of their Persons and Party, as well as a deprivation of *Liberty* and *Property*. We have an Instance of this in *France* and *Spain*, where the *Inquisition* rages to that Extremity, as that when they take away Liberty from their *Protestant* Subjects, they Persecute their Lives also. If you intend to follow their Steps (as we have no small Reason to believe you do) you had best go the *shortest way* to accomplish it.

2^{dly}, Persecution for Conscience sake is, to undermine, and overthrow a Man's Liberty, on the account of Religion. The Law of Nature gives us a right to Act in Common with our Fellow *Countrymen*; and whatever Law is contrary to the Law of Nature, is an Infringement of that Right, and so consequently, may properly be call'd a Persecution.

All Law is founded on Justice and Equity ; and whatsoever is not so founded is Illegal, Unjust and Unanswerable : Therefore, every such Act is Persecution in the highest Degree, and an Infringement on the Rights and Liberties of the People. *Conformity* or *Non Conformity* to the *Establish'd Church*, has no respect to what is our Due by the Law of Nature. 'Tis not this, or that Opinion in Religion, that ought to deprive a Man of his Liberties, as an *Englishman*. Religion has nothing to do with a Man in such Actions, as outwardly Respect, Morality only. A Man may be an *Atheist*, and yet Conform to the *Establish'd Church*, not out of Religion, but only out of Fashions sake, to Capacitate himself for a Place. It is not the *Conformity* to the *Establish'd Church*, but the Ability of Persons to manage the Publick Affairs of the Nation, that we ought to Consider. 'Tis not his being a *Dissenter* or a *Church-man* ; but his Affection to the Government ; and as we said before, his Ability to serve in a Publick Post, that must render him Worthy of it.

If taking away our Liberties, and Infringing our Properties, as *English-men*, be not a Persecution for Conscience sake (especially since it is done for the sake of our Religion) then I must Confess we are still in the Dark, and must beg of you Gentlemen, to open our Eyes a little better. We dare appeal to any Nation in the World, in this Point, That when a Man's Liberty is aim'd at, and his Property undermin'd for the sake of his Religion, whether such Men as promote such a Work, do not only endeavour, but are really carrying on a *Persecution for Conscience sake* ? To render a Man unserviceable to the Government, and to force him from his Livelyhood, (if his Conscience will not allow him in a Total Conformity) is down right Persecution. Say what you will, Gentlemen, the Charge lyes Home upon you, 'tis Unanswerable, and past your Skill to Confute. But some Gentlemen perhaps may Object and say, That the *Toleration Act*, and Enjoyment of our Rights and Priviledges, as *Dissenters*, was a Gift given to us by the *Church of England* ; and therefore to take away a Man's own is no Persecution ; but this Objection, tho' so strenuously insisted on, is ill Grounded, and so false in it self, that it is a very easy Matter to overthrow it : For, we are to consider, that the *Toleration Act*, was not a Gift to be taken away at Pleasure, but that which we Bought with the Price of our Blood. We fought for it, and 'twas but Reason we should have it ; so that it was an *Act of Justice*, not a Gift of Charity. When we are beholden to a Man for something, as his own Free-Gift, 'tis one thing, but when we 'Act in Conjunction with him, to obtain a Free *Toleration*, 'tis another.

We

We have a Right and Title to Places of Trust and Profit, and to the *Toleration*, equal with the *Church of England* at least; for your *Church*, Gentlemen, had been Extinct e're this, in all Probability, if we had not help'd to maintain it. We Fought for our Rights and Priviledges; we Acted in Conjunction with the *Church* to obtain 'em; and therefore it is but Justice and Equity that we should Enjoy them in the like manner: And this leads me to a *Second General*, which is to Inquire, *Whether or no those High-Church that promote the Occasional Bill, may not properly be call'd Persecutors?* Any Law (as we said before) that is Enacted contrary to the Law of Nature, is Persecution: But the Depriving us of our Rights and Priviledges, and Disabling us from Serving our Country, according to our Ability (as is the Design of the *Bill*) is directly Opposite to the Law of Nature: Therefore, those *High-Church* that Promoted the *Occasional Bill*, may properly be call'd Persecutors; but if any Man will persist, and say, that it is not Persecution, the Argument lies Directly against him: And further, Gentlemen, if you doubt it, We desire an Answer to the following *Queries*.

1st, What was the meaning of Leaving out the Preamble that was annexed to the First *Bill*, which run to this Effect, That Persecution for Conscience sake, was contrary to the Doctrine and Discipline of the *Church of England*? Certainly it could be for no other Reason, but only to tell us more plainly what they intended: For, if it was not so, Why was it left out? It must either be because the *H. Ch.* design'd (tho' contrary to the Doctrine of the *Church of England*) or else to let us see that it was a Mistake, and that the *H. Ch.* does allow Persecution to those that Dissent from them.

Had they Drawn up the *Bill* (at the Second time of bringing it into the House) with the Preamble Annex'd to it, as at first, there might have been some Reason to suppose that the Design was only to prevent *Occasional Conformity*; but now we are apt to Conceive that the Design is laid further, not only to prevent our Conforming, (for we believe some Gentlemen would be Glad to have us Dissent) but to Extirpate the Party.

If the *Church of England* does allow Persecution, Why was the Preamble Annex'd? If She does not, Why was it left out? I am satisfied in this, and may Appeal to the Judgment of all Rational Men, that the leaving out the Preamble, was only to show us what the *H. Ch.* meant, in Plain English, and that the putting it in at first, was nothing else but to Cloak their Designs, with a Notorious Fallity, or a Grand Mistake. 'Tis so Plain and Conspicuous, that there is no Answer can be Rationally given,

why the *Preamble* was left out, if they did not mean a Persecution for Conscience sake?

2dly, What need of the *Occasional Bill* at all? What Pretence can the *H. Ch.* have to Deprive the *Dissenters* of their Rights and Priviledges? If it be not a Sin against Law to Conform Wholly, it can be no Sin to Conform in Part. Whether it is a Sin in it self, is not the Question; but whether 'tis for the Disadvantage of the Church. If the Church cannot rise above its Brethren, without our Destruction, it seems we must Knock under. Can any Body imagine that your Church can Increase, or Multiply, when you turn out those that are Willing to Conform in part? If it is a Sin against the Law, to Conform in Part, it must be a Sin to Conform in the Whole: But here, Gentlemen, give me leave to tell you, that we are not so Blind, but that we can see the Drift of your Design; 'tis not Conformity in Part, or not Conforming at all, that you are troubled with, but the *Dissenters*: Your Designs are not to Debar them from *Occasional Conformity* only, but to take their Places, and when that's done, to Extirpate them; tis not the Religion of the Person that you mind, so much as the Honesty of the Party: 'Tis Plain, that the *High-Church* think the *Dissenters* too Honest to be Employ'd in the *Government*, which would Retard their Designs of Disannulling the *Protestant Succession*, bringing in *French Slavery*, *Non-resistance*, *Passive Obedience*, and the like; and therefore they are so Hot to Promote the *Bill*. If 'tis so, (if you Design the Extirpation of the *Dissenters*, if you design to Deprive us of our Liberties and Properties, take away the *Toleration Act*, and Infringe the very Law of Nature) I'll assure you Gentlemen, you have begun the Shortest way to Accomplish your Intentions. Some of your Irreverend Doctors have had the Confidence to say, That we are not fit to Live, and Consequently, not fit to Act in Publick Offices: But by your Leave, Gentlemen, Why not fit to Live? Are we the breakers of the Nation's Peace? Are we the Blood-suckers of the Kingdom? Do we Correspond with the Nations Enemies? Mismanage the Navy? Betray Ships to France? Supply the Grand Tyrant with Ammunition and Provision, and the like? I'll assure you Gentlemen, we are not the Men; if any such things have been, and are now on Foot, you of the *H. Ch.* must take 'em among your selves: And therefore, Gentlemen, I think we are as fit to Live as your selves; (and with submission to your K---y) as fit to Act in Publick Places of Trust and Profit. I think truly we are, and ever have been, more Honest than you; not but that we may have *Knaves* and *Swearers*, *Drunkards* and *Prophane Persons* amongst

as, as well as you; yet I dare Challenge the whole Party of the *High-Church* to prove that the *Dissenters* ever Betray'd the Trust Committed to them, by the *Government*, in any Reign, tho' it has been so often and so falsely laid to their Charge: That's a piece of Contrivance we could never obtain to; nor is our Malice rose to that stupendious Height, so as to ruin ourselves; to bring in a *French Government*, and to expose our *Native Country* to Depopulations, Persecutions and the Cruel Mercies of a *French Tyrant*, only because we should be Glad to see others Undone. There's small Policy for a Man to undo himself, on purpose to Ruin another; and therefore we cannot but Admire, how Ridiculously a late Author of the Rights of the *Church of England*, has Expos'd his Malice and Folly, in Asserting, that the *Dissenters* had a Hand in the Fire of *London*. This is so like Mr. S-----l, and his Immoderate Principles, that I could not pass it by, without making this Remark, That the Gentleman has Satyriz'd the *Church of England*, as much, if not more, than the Author of the Shortest-way. If, Gentlemen, your Church has appropriated to its self, the right of Patronizing Lies, we have done with you: If this is your *Piety* and *Holiness*, What shall become of those whom you have Gull'd into a Belief of your Doctrine? The *Publicans* and the *Harlots* will Enter the Kingdom of Heaven before you. And by the way too, 'twould not be amiss to take Notice of Mr. W---y, the Author of a Penny Non-sensical Paper, who has the Impudence to say, that the *Puritans* (as they were then call'd) prepar'd the way for the *Spanish Invasion*; would Mr. S-----l and Mr. W---y, consider what they ought to do, (as they are Schollars) certainly they would never Expose themselves in such a Ridiculous manner.

'Tis Nonsense in the very Terms, to suppose that the *Dissenters* were so much out of Love with themselves, as to Ruin themselves. Undo the *Establish'd Church*; but if these Gentlemen would consider a little further, what they ought to do, as they are Ministers of the Gospel, certainly they would never Publish such Untruths to the World. Let them bring their Works lately Publish'd, to the Test of the *Holy Scripture*, and see how inconsistent *Bloody Fables* and *False Charges*, are with the Doctrine of *Jesus Christ*.

What have the *Dissenters* done for these Fifteen Years last past, that should make you so Inveterate against them, or themselves so Unworthy of a *Publick Post*, in their *Native Country*? What Superiority can you pretend to above us (tho' to avoid Differences we are willing to allow it) when it is well known that your Church had never been

been *Establish'd* at this time, if we had not help'd to Maintain it ? What Rebellions have we Rais'd ? What Government have we Overthrown ? What Differences have we Fomented, Raised or Encouraged ? In short, Gentlemen, if there has been any such Actions on Foot, you must take it to your selves ; for I can assure you, we have had no Hand in 'em. We have had little or nothing to do with the Government, and it seems, had less hopes of having any thing to do with it ; and therefore 'tis very Absur'd, to Assert, that we Undermine it, when 'tis so positive against you.

If it be so, (as it is for certain) that we have had no Hand in the Government, and so consequently could not be Guilty of the Mismanagements, which you throw so plentifully in our Faces (as if you intended to Bully us into a Compliance) with the Loss of our *Liberties* and *Properties*;

Why are your Bills brought in against us ? If the *Dissenters* have done no Harm to the Government, why should they be Excluded ?

To Exclude a Man for no Crime, is contrary to Law, and to act contrary to Law, is to act contrary to Reason, Justice, and Equity. If you do not mean a Persecution in the bottom, tell us in plain Terms why was the Preamble left out at the top ? And Again, If some Men do not design a Persecution by it, what makes the *Non-jurors*, and High Churchmen, and several other known Enemies to the Government, so hot and violent to carry on the Design ?

And this makes some People to believe, that there was more in the Bill, than others are aware of, and that the Government is struck at, as well as the Dissenters, because the Enemies of the Government are so hot to promote the Bill.

The QUEEN has been pleas'd to give us her Royal Word, that She will protect us, and continue the Toleration intire ; and since has so far condescended to tell us, that She will always be a Religious Observer of her Word ; and yet the Bill was again brought in !

What the Design can be, if not to overthrow the Government, as to prevent *Occasional Conformity*, is past my Skill to Fathom.

For no man can be so Ignorant, as not to know, that all the Advantage the Enemy can take against us, in order to bring in a *French* Government, (which God forbid) will be altogether from Differences and Divisions among ourselves.

So that there can be no greater Enemies to the Nation and Government, than those that are so eager to deprive its Inhabitants of their Rights and Priviledges.

And

And there can be no greater Enemies to the Establish'd Church, than those who violently promote so untimely a Bill to prevent Occasional Conformity.

For 'tis a great Chance, if the Posterity of them that Occasionally Conform now, will not Totally Conform at last ; But to prevent their Conforming at all, is to Drive them from the Church ; and so consequently the highest Persecution imaginable.

3dly, If a Persecution is not aim'd at, why isn't the Spirit of Moderation more accepted of, and received amongst us : the Spirit of Love, Gentleness and Forbearance, which you Gentlemen are so much strangers to. I am sorry to see, that a Zeal for the Establish'd Church, has prevail'd upon you so far, as to bereave you of your Senses.

Moderation is the only way to prevent Dissentions and Differences ; 'tis the very Ground-work of Christianity : *Tho' I give my Body to be Burned* (saith St. Paul) *and have not Charity, it will profit nothing* : 'Tis not your being of the outward Establish'd Church, nor your florid pretences to Christianity, that will stand you in stead at the Last Day.

The QUEEN has call'd you to it often enough, and press'd it home upon your Consciences ; but the Cares of this World, and the Deceitfulness of Riches, has Choaked the Seed of that good Voice.

Whether we were of the Establish'd Church, or Dissenting from it, will not be the Question at the General Audit : But whether we have practis'd Moderation and Love towards our Protestant Brethren.

Want of Moderation in a Christian Kingdom, may be the occasion of many Dismal Disasters, and Discords in the State, and Jarrings about Religion in the Church, and the like : And therefore, I think I may venture say, on the whole, the want of Moderation has been one great occasion of the Differences that have lately been, and dally are Fomented amongst us.

'Tis not the Erecting Bloody Flags, and Banners of Defiance against a Well-meaning and Sober sort of People, who own the same God and Saviour of Mankind ; the same Faith and Baptism, &c. and who Dissent in nothing from the Establish'd Church, but in such things that are not Material to our Salvation : I say, (in short) 'tis not Persecuting the Dissenters that will answer the end of those whose indeavours are to Reform the Nation, and to see the impending Judgments of Heaven Averted, tho' it may Correspond with their Designs, who care not what become of the Nation, so as the Whigs are but Extirpated..

You may go on with your show; promote the Occasional Bill; Extirpate the very Name of a Dissenter, from the Face of the Earth, if you are able: but where is the Spirit of Moderation? the Spirit of Love, Meekness and Forbearance in all this? Where is that Brotherly Love which the Scripture takes occasion so often to Enforce? If the Duty they owe to God and Religion cannot move those who make a Banter of both, yet methinks the repeated Intreaties, and pressing Invitations of the QUEEN should prevail on the most Obdurate.

We can never expect to see *England* as happy as it should be, and its Religion flourish as it ought to do, till Moderation is more Practic'd and sought after: If as we said before, Moderation is the very Ground-work of Christianity; how soon will the Superstructure fall, when the Foundation is wanting?

If once our Religion should leave us, What would become of us? What Inundations of Popery? What Persecutions? What unheard of Miseries would follow, when God rises in Judgment against us?

No Nation can be more bless'd than we, whilst we have the Gospel shining in its greatest Splendour amongst us; and I am positive no Nation would be more Miserable, and more Unhappy, when that Glorious Priviledge shall be taken away from us: Moderation shows that we have the very Essence of Religion amongst us; but the want of it shows too plainly, that all that we do, or have, is nothing but a Pretence. A Man may pretend much to Religion, and go very high in the outward Ceremonies of it, but (unless he takes a Spirit of Moderation along with him) unless he has Charity towards his Christian Brethren, we may upon Scripture Evidence boldly affirm, that such a Man is far from the Kingdom of God; he wants the very Heart and Power of Religion.

4thly, If there is not Persecution design'd, What is the Reason that you do not Close in with that Peace and Union which Her Majesty enjoyns.

Peace and Union are so necessary at this time, when we have so formidable an Enemy to deal with, that we cannot but admire why it is not Effected.

We see plainly that the *French King* is able to resist the whole power of *England*, *Holland* and the *Empire*, and has acted Offensively for many Years, till this Summer: and yet some Gentlemen are unwilling to be at Peace at Home.

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They tell us, indeed, they design it; and that they do what they can to Effect it; but how! By Hoisting up their Bloody Flags and Banners of Defiance, against the Dissenters.

The Whigs must be turn'd out of Offices, and the Priviledges of *Englishmen* taken from them; and then these Gentlemen will have the Peace they desire: But pray tell us where is the Conjunction of Hearts and Hands that is so necessary at this time?

'Tis not a time to foment Divisions, in a particular Kingdom, when the Liberty of *Europe* lies at Stake.

What, tho' God has been pleas'd to bless us with Success this Campaign, in that Glorious and renowned Victory at *Hochstedt*, yet no thanks to the Gentlemen of the High-Church.

It is not our fault that we do not Unite, for we have Challeng'd you to it several times; we have done all that we could to promote it; 'tis not our particular Interest that we aim at, but the good of the whole Nation.

As we are Fellow-Country-men, and Subjects under the same Sovereign, we ought to be United amongst our selves; but much more as we are Christians of the same Faith, and Essential parts of Religion.

It is a hard Case (and I believe Unparallel'd) that the manner and form of Worship must make so wide a Breach in the Vitals of a Nation: What greater Encouragement can our Enemies have to Invade our Land, than these Divisions we have amongst our selves.

History presents us with several Instances (too tedious to Insert here) of those Nations who have been easily overcome, whilst they were at Discord and Variance among themselves, that have been Impregnable as long as they were United.

If we were Heathens we could do no less, but since we are (or at least pretend to be) Christians, we would endeavour to do more.

Peace and Union concerns not the Dissenters in particular; but the Establish'd Church also.

Those that have a design to Extirpate the Dissenters, have other Methods to take, than the promotion of the Establish'd Church: In short, Gentlemen, their designs are to bring in a *French* Government; to overthrow the Church; ruin the Nation, and (I am afraid) to turn the Reformed Religion out of Doors, as well as to Display the Banners of Defiance against the Whigs; and if so (as we have great reason to fear the end will be) what greater Reason can there be for a Union among our selves.

If Peace and Union, and the aforefaid Spirit of Moderation are no more Regarded than they have been, a thousand to one but we shall feel the Judgments of the Almighty, at a sharper rate than ever we have yet.

The late Storm was nothing but the Indication of some more Terrible Judgment to come, unless Reformation is more Enforc'd, and Religion more Exalted : And, therefore, Gentlemen, in short, If you would have us think that you intend not a Persecution, lay aside all causes of Divisions, and joyn with us for the Publick Good of the Nation ; let us have that Peace and Union among our selves, which we have Challeng'd you to, or if you will not, (if you still refuse to Unite with us against the Common Enemy of Mankind) then Pray, Gentlemen, don't be angry if we can give no better Interpretation of your Pernicious designs.

What will our Allies Abroad say concerning us, when they hear that we are Divided among our selves ? Certainly they will have reason to fear the dismal Effects of such fatal Consequences. How can we pretend to Resist, much less to over-power the *French Tyrant*, when we are Divided among our selves. A Different opinion of Religion does not affect the Civil State. *Diversitas religionum inter Subditos, non evertit unitatem Politicam*, Burg. Doct. Poli. Chap. 20. We may Unite against the Enemy, and yet not be of the same Religion, or Opinion in Religion. Can it be more Unlawful to Fight in Conjunction with a Dissenter, than with a Papist ? In short, if *England's* Happiness was design'd by all Men, Peace and Union would be more Promoted.

3dly, A Third General is to Inquire, *Whether or no the Establish'd Church, or (not to mention that in particular) any other Christian Church in the Universe, can be a true Church, whilst it favours of a Persecuting Spirit ?*

What Persecution is we have Discussed before, and therefore we have nothing to do, but to Answer directly to the Question propos'd. The Answer must be Negative, viz. *That it cannot be a true Church.*

1st, Because it is not Conformable to the Doctrine, Practice or Example of Jesus Christ.

2dly, Because it is inconsistent with the very design of Religion.

1st, A Church that favours of a Persecuting Spirit, cannot be a true Church, because it is not Conformable to the Doctrine, Practice and Example of Jesus Christ.

The Doctrine of Jesus Christ was, is, and ever will be, a Doctrine of Love, Gentleness, Meekness and Charity towards our Christian Brethren ; more of which may be seen at large in the *New-Testament*, to which we Refer

Refer the more Inquisitive, leaving the Truth of it to their Censure : But on the other side (those that Persecute, or as we may as well say) the Doctrine of Persecution is a Turbulent Doctrine, and the most forward Persons to promote it, are Malicious, Envious, and Contemners of all others but themselves, and such whose Opinions fall in with theirs ; and whose Consciences are so large as to Comply with any thing, that they shall please to Impose.

The Doctrine of the Gospel has the Face of a *Lamb*, the Innocence and Simplicity of the *Dove* , but the Doctrine of Persecution has the Face of a *Lion*, and the Revenge and Subtily of the *Tyger*.

As much Difference as there is between Love and Hatred, Peace and Enmity, Meekness and Cruelty, so much is there between Persecution and the Doctrine of the Gospel ; the one carries along with it Invitations and Intreaties ; the latter force and Compulsion.

A furious Persecution is enough to fright a Man out of his Religion, if he is not well Grounded in it ; but I don't think the World ever knew of one that was Converted to be a good Christian by it.

I hope, if we bring the Head of the Church for your Example, Gentlemen, you won't take it amiss, because you are so forward to profess your selves Members of that Head : And therefore, I say, If you take Example by our Saviour, and his Apostles, as you ought to do, you will find, by perusing the Transactions of those times, That they Erected no *Bloody Flags* and *Banners of Desfiance*, against those that would not come in.

When the Apostles told our Saviour of those Men, that in his Name Cast out Devils, tho' they were not Professors of the Gospel, as we may gather from our Saviour's Answer ; yet Christ gave no Command to forbid or Persecute them, notwithstanding they were not of the Church.

'Tis our Saviour's Express Command to Teach all Nations ; He did not say, Go Persecute all Nations, for then in all probability the Gospel had not been promoted so effectually as it was.

He that knew the natural Disposition of all Men, foresaw that they would be soonest wrought on, by Love and Gentleness, not by Fire and Faggots ; a notion upheld by the Church of *Rome* in particular ; but even they (tho' it is reckon'd amongst them to be Meritorious to Salvation to Destroy *Hereticks*) allow the Protestants a free Exercise of their Religion, according to the several sentiments of their Minds, (except in *France*, *Spain* and *Italy*) together with the Enjoyments of their Rights.

Rights and Priviledges ; notwithstanding the Difference of Opinions is far greater there than here.

There they differ in several Articles that relate to the very Essence and Well-being of Religion ; here but in some indifferent Matters, not Material to Salvation ; and therefore one would think we should exceed them in Unity.

We that are Protestants, ought to be entertain'd by Protestants, more favourably than Protestants are by Papists.

That it is plainly so, *viz.* That the Papists give a freedom of Access, to Protestants, to places of Trust and Profit, as well as a Tolleration of Religion, has been sufficiently prov'd, by a late Ingenious Author ; and is so well known to every one who knows any thing of History, that I need not take the trouble to Quote the Particular Instances that Occur in my mind, to make good the Assertion.

If *Non-Conformity*, or *Occasional Conformity*, were a Sin against God, (as long as it is not a Sin against the Law of the Land) we are not answerable for it to Men, but to God.

Humane Laws (tho' Enacted by never so Lawful an Authority) have no respect to Matters of Conscience, in Divine Worship ; for if they should it would be making a Man equal with God, which would be impossible to Effect, as well as Blasphemous to Attempt.

If one Man Murders another, he must, or at least ought to be Hang'd for it ; but if he Murders himself, what Punishment can we Inflict ? We might Hang him indeed, but that would be Unprecedented, as well as Ridiculous ; so if a Man offends the Law, he ought to suffer what the Law requires ; but if he offends God alone, we have no Warrant to meddle with him, for the Conscience is Superior to the Law, and God to both.

We cannot find that Christ had any Intent that his Followers should Restrain People from their Priviledges, on the account of their Religion, or that Opinions altogether Indifferent should raise Dissentions in the Civil State, but on the contrary, his Doctrine gives Freedom and Liberty to all in General : And suppose the Christian Religion did allow the Persecution, yet the Civil State has nothing to do therein, till the Ecclesiastick Power gives them a Right and Power to Persecute.

A Man may be a Heathen, and a Heathen he must be, for what we can do to Enforce him to Practice Christianity, we have no Power or Authority from the Scripture to Convert him, because the Conscience is above the reach of Man, to enforce Obedience. And to
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make a Law without any Authority, is both Unjust and Unreasonable; so also to inflict a Punishment on any Man for that which is impossible for us to make him Perform, would be both Cruel and Ridiculous.

If any Church pretends to be a Church of Christ, it must lay aside all thoughts of Persecution: But if a Church Persecutes its Dissenting Brethren, (especially on the account of indifferent Matters) it is no more a Church of Christ, but a Synagogue of Satan; and all they that Profess themselves to be Members of that Church, and do allow of the Persecution, are far from being the true and Legitimate Sons of Grace:

In short, Gentlemen, to Close up all I have to say on this Head, take the following Argument, and disprove it if you can.

No Church, unless Conformable to the Doctrine, Practice and Example of our Saviour Jesus Christ, can be a true Church; but Persecution is contrary to the Doctrine, Practice and Example of Christ.

Ergo, No Church, whilst it savours of a Persecuting Spirit, is a true Church.

I would not have any one mistake me in this Point; and therefore I tell you Plainly, I do not intend this Head as a Satyr against the *Establish'd Church*; for I don't affirm, that the Church does actually Persecute, but when she does, I say positively (and I have Scripture Argument enough to back it) she is no true Church.

2dly, Persecution is in its self, inconsistent with the very design of Religion.

Religion (as I Conceive) was at first design'd by the supream Author of it, to be a means or Introduction to bring Men to the Knowledge of God, and further to Instruct them how to serve, fear and Obey him: But Persecution makes Men suppose Religion to be a Terrible thing, and that the Promoters of it Act only for their own Interest, either to Gull People out of their Money, or else to keep the Vulgar and Common sort of People in Awe.

To Contound Persecution and the Christian Religion together, is as great an Error as to Confound *Mahometanism* with *Protestantism*; for the *Mahometans* are open Enemies to the Doctrine of Christ; and so are those also that Persecute the Members of Christ.

'Tis as impossible for a Persecuting Spirit to agree with the design of Religion, as two Opposites can be; The one is from below, and so consequently the Doctrine of the Devil; and the other is from above, and hath God alone for its Supream Author, and Principal Founder;

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and since we can find no Command in Divine Writ, for a Persecution, we cannot pretend to have any Authority to Enforce it ; for what God has not Commanded, is as much to be avoided, as if he had expressly forbid it ; for God Commanded all things that were necessary to our Salvation, or else the *Deity* must be Defective, which is very Ridiculous and Absur'd to Imagine.

When the Law (the Covenant of Works) on Mount *Sinai* was given to the Children of *Israel* ; God gave no Command to *Moses*, or any other, that they should endeavour to enforce Obedience on any Man ; for that would have been a great Derogation to himself, to give that Power to a Man, which is only proper to himself alone ; and if so then, how much more now, when we are enter'd into the Covenant of Grace, which in its own Nature is a Covenant of Freedom, &c.

Thus I think I have sufficiently Prov'd, that what-ever Church favours of a Persecuting Spirit, can be no true Church, because it is Opposite to the Doctrine, Practice and Example of Jesus Christ, whom we ought and must follow as the Captain General of our Salvation, and also because it is opposite to the very design of Religion ; for a Man to Persecute another, is to Sin against God ; but to Sin against God, is opposite to the design of Religion : therefore every Man, or every Church, that Persecutes, acts in opposition to the very design of Religion.

A Fourth General Head, yet remains for a Conclusion, which I purposely reserv'd till last, because I shall but hint upon it, in a Word or Two, to the Sober and Honest Church-men in Particular.

Fourthly, Who are the Greatest Promoters of the Nations Welfare, the High-Church or Dissenters ?

Mr. *W----*y, who is known to be a Non-juror, has profess'd himself to be of that Number, and has had the Impudence to tell us so in Print, in the Title Page of his *Woolf Stript*:

Now whether a Man that will not Swear to the Government, can be said to be a true Promoter of the Nations Welfare, I leave the Wiser part of the World to Judge ; as for my part, I shall leave him as I find him, and proceed to more General Observations.

1st, Who are most for promoting Peace and Union, the High-Church or the Dissenters ? For it is certain those Persons that are not for Effecting that, cannot be true Friends to the Nation ; and they that are not Friends to the Nation, will not Promote its Welfare ; the one follows the other, as the one is the Consequent of the other.

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The Dissenters have shown themselves upon all occasions ready to Embrace it; nay, they have Challeng'd these Obstinate Gentlemen to come to a Christian Temper, in Obedience to the Command of God, and the Injunctions of their Sovereign, and yet they seem utterly averse to it; so that the blame does not lye on the Dissenter, but on the High-Church.

As Peace and Union, is the great Bulwark and safety of the Nation, especially at this Critical Juncture; so those that are at the furthest Distance from it, must consequently be most Remote, from advancing the Prosperity of the Nation.

As for our Parts, we have done as much as Men could do; we have Challeng'd them to it, and are very willing to Embrace it; and therefore, I think it very absur'd to assert, that we are the Disturbers of the Nations Welfare.

If Peace and Union is the Nation's Bulwark; if it is altogether necessary that we should be United against the Common Enemy, then 'tis the greatest Nonsense in the World, to affirm, That those are the Nations Enemies, who seek to Promote such an Union.

It's strange to me, That we must always bear the Reproaches that justly belong to other Men; that we must be Charg'd with other Mens Follies, and lye under the Blemish of Mismanaging the Affairs of the Nation, when we had nothing to do with the Government, this is so Ridiculous, and so contrary to a Christian Temper, and to the Doctrine of the Church of England, that really 'tis a great shame such falsities should be allow'd of.

We are willing to Fight for the Government, to Maintain the QUEEN on Her Throne, and Her Successors in the Protestant Line; and we are ready to lend our Money to the Government, and yet we must be Charg'd with being Enemies to the Governmt, *O Tempora ! O Mores !* What can be more absur'd than this ?

2^{dly}, The High-Church have several times, and do still endeavour to foment Differences and Divisions amongst the Dissenters, to allay them: And therefore, the former cannot be the Promoters of the Nation's Welfare.

Differences and Dissentions in Church and State, are so far from rendring a Nation Happy, that on the contrary, they make it most Miserable and Unhappy: They open the way to its Enemies,
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break down the Bulwark of the Nation, and give occasion to other Nations to suspect our Fidelity; for what Man will trust him, who he knows cannot Trust himself?

Humours in the Natural Body weaken the Constitution, and render a Man unfit for any thing; makes him liable to be Insulted, whilst so Weak as not able to Defend himself, which, perhaps, he might have done, if those Humours had not made him Uncapable; so 'tis in respect of a Nation, where Differences and Divisions are on Foot; they lye open to the Inroads of an insulting Enemy, and are easily Conquer'd, tho' when United Impregnable: And if so, we have the greatest Reason in the World, to say, That the High-Church cannot be the Promoters of the Nation's Welfare; but whilst they continue so, will be a Reproach, both to Church and Government.

F I N I S.

P O S T C R I P T.

IT cannot be altogether unnecessary to acknowledge our Veneration for those Gentlemen of the *Honourable House of Commons*, who have done their utmost to withstand the Nations Enemies, and those who were so forward to Promote the Occasional Bill, against the *Dissenters*; and to let the World see the *Dissenters* Principles are not so Inconsistent with the Government, as some Malicious, designing Persons, would represent them to be.

We can assure Her Majesty, and the Parliament, that we are as ready to lay down our Lives for the Welfare of the Nation, and the Common Good of *England*, as any Church-man whatsoever.

To say that we are of Rebellious Principles, and Guilty of most Damnable Schism, is such a Notorious Falsty, that we may Challenge the most Inexorable of the High-Church Party, to make Good the Assertion; and we are of the Opinion, that to endeavour a Proof of it, would be as great a Satyr on the Establish'd Church, and as Scandalous a Slur to her Doctrine, as ever was thrown upon her by the Papists themselves. For 'tis beyond Contradiction, That there can be no Schism, where the Dissent is about indifferent Matters; for 'tis not the Mode of Worship, but a Total falling away or Dissent, from the Fundamental Articles of Religion, that makes the Schismatick; But since Mr. *Sacheverel*, and Mr. *Wesely* are so plentiful in their Raillery, and so forward in Charging the Dissenters with Schism, we refer them to those Eminent Doctors of their own Church, the present Bishops, and several of the House of Lords, who have sufficiently Vindicated the Dissenters, from that Unchristian Reflection, beyond all Contradiction.

As for what their Honours are now a doing, or have Transacted, concerning the Occasional Bill, in order to deprive the *Dissenters* of Offices, and to Incapacitate them to serve their Country without a Total Conformity, concerns not me in Particular; as for my part I never had any Post in the Government, and I suppose never shall; but as it reaches the Tolleration Act, it concerns me, as a *Dissenter*, and every one in the Kingdom, that goes under that Denomination.

The *Dissenters* think it very hard to bear all the ill Usage that they have met with from such Gentlemen of the High-Church, as Mr. *Wesly*, and Mr. *Sacheverel*, the Two Foul Mouths of the Party, and yet be Menac'd so Publickly for Defending themselves and the Tolleration.

What can these Gentlemen think, or what would they imagine the *Dissenters* to be, if they should Connive at their Ministerial Railery? If they should be still and say nothing at all; surely they must needs suppose them to be far greater Christians, or else suspect their want of Ability to Reply.

As to the former we shall leave that to the sober and judicious part of the World, to Censure as they see Convenient; but as to the latter, Mr. *Wesly* and Mr. *Sacheverel* have been sufficiently Answer'd, by a late Ingenious Author, tho' to very little purpose; for as to Reformation of Manners and Language, these Gentlemen are resolv'd against it.

Let there be never so much Truth in the Answer, and Profundity of Unanswerable Arguments, to Demonstrate the Unchristianity of their Scurrilous Sermons, and Defamatory Libels; yet like as *Jannes* and *Jambres*, resisted *Moses* of Old, so do these Gentlemen resist the Truth. Men of Corrupt Minds, and Immoral Conversation; they still run on with their Railing Satyrs and Scurrilous Reflections, notwithstanding that their Unchristian Behaviour has been made manifest to all Men.

We own their Learning and Understanding to be above every Common Capacity, tho' their Arguments are far from being Unanswerable; yet this is but very little to the Purpose, when they fall short of Common Civility, and Derogate so far from the Doctrine of the Church of *England*.

Suppose all that they say were true, and that the *Dissenters* were the Men they Represent them to be, yet this is no more an Argument of their being a good Christian, and Faithful Ministers of the Gospel, than Raillery and Ill Language is consistent with the Doctrine that they Profess, viz. *That of the Establish'd Church*.

Their Reflections and Scandalous Invektives against their *Spiritual Fathers*, the *Reverend Bishops* shows no more respect for the Religion, which they pretend to Assert and Vindicate, than their meer saying so, does Evidently Prove the *Dissenters* to be Schismatics.

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We desire to know what Presidents our *Oxford* Pamphleteer can Produce to prove that we *Insult Her Majesty, Arraign the Authority of our Representatives*, and Menace the Government, as he is pleas'd to call it, in his Preface annex'd to the Rights of the Church of *England, &c.* when 'tis well known to the whole World, that the Dissenters have shown as much Affection to Her Majesty, on all Occasions, as any others whatsoever.

We have proffer'd our Service to the Government, tho' the Government was pleas'd to refuse it ; and we have devoted our Lives and Fortunes to maintain Her Majesty's Right against the Pretended Prince, or any other Forreign Invader ; and yet this Gentleman comes in so audaciously with his Banners Display'd, and his Mouth full of Untruths, and says, That we insult Her Majesty's Person and Menace the Government.

If this manner of Discourse, these notorious Fallities, are not Unchristian, (if this is the way to Promote the Welfare of the Nation ; If this is not insulting Her Majesty's Person) and as much as if they told Her Plainly, that they will not Conform to that Peace and Union which She has so often Recommended to all Her Subjects, of whatsoever Persuasion, then I shall say no more, but openly profess that I can make no better Construction of his Words, if others can, they are Welcome.

If any Moderate, Sober Person, has a Mind to see the Picture of Mr. *Sacheverel*, and from thence draw the sense of the Party, let him view his Preface aforementioned, and then let him tell the World his opinion of the Matter, whether that Gentleman is not a great Reproach to the Church of England ; and whether he should take the Author to be a Minister of the Gospel.

Truly, Gentlemen, The Dissenters have so much Charity for the Church of England, and the Reverend Bishops, That they cannot have such hard Thoughts as to Imagine, that she, or they, do allow of such Profound Beautefeaus, and such Notorious Breakers of the Nations Peace, as this *Oxford* Author.

No wonder that daily Differences are advancing amongst us, when we have such Unchristian Church Guides to Promote them.

We may venture to say, without a Spirit of Prophecy, or that Scandalous Charge of Schism, That *England* can ne're be Happy, whilst we have such Railing Parsons, to Unfold the Misteries of that Gospel, which they Disdain to Practice.

I hope the Author of the Rights of the Protestant Dissenters, will not fail to take notice of this Gentleman's Audacity, a thing he very much Prides himself in ; and therefore I shall refer the Answer of that Book to him, as the Person that is most particularly Concern'd.

I shall only give my Opinion of the whole, in a Word or Two, and that is this, *That the Morose Author deserves a Pillory, as much, if not more, than the Unhappy Rehearser of the Shortest Way.*

There's not one Paragraph in the whole Book, but what shows the Author's Malice, and the design of the Party, which is, the Extirpation of the Dissenters ; as if it was design'd on purpose, to tell us in *Plain English*, what it was they intended.

And notwithstanding all this Barbarous Usage, and Unprecedented Malice, the Dissenters must be Bully'd and Menac'd, if they pretend to Answer, and Defend themselves, when really the Language it self, setting aside the falsities and notorious Misrepresentations with which his Pamphlet is well stuf, is enough to provoke a Stone ; And therefore Mr. *Sacheverel* need not wonder so much, That the Dissenters are so forward to Answer such unprecedented Provocations, when, if we should let him alone, the very Stones in the Streets would fly in his Face :

In short, Gentlemen, to conclude upon the whole, we can never expect to see Religion Flourish as it ought, and that Union Effected, which Her Majesty so strenuously invites us to, whilst such a Scurrilous Writer is suffer'd to Expose a Party of Men, whose designs are so far from Undermining the Government, that they do all they can, and wou'd do more if they shou'd, to Maintain and Defend it.

As to what he says concerning Occasional Conformity, in Condemning the Practice of it, and those Men that uphold it, I have nothing to say to that, but shall be plain to tell the World, that I am so far from Defending it, as that I don't approve neither the Practice, nor the Persons that Maintain it.

And truly, if a Prevention of that, was the only design of the Bill, I should be very Glad to see it Promoted, and do really think that it would be better for the Dissenters if it should Pass ; but when we see so Visibly, that the Tolleration is aim'd at, and our Rights and Priviledges to be taken from us, and that, not only because we cannot Conform, but because we can : You
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can expect no less, Gentlemen, but that the Dissenters should show their Unwillingness to part with them at such a Rate.

If we must at last be forc'd to a Compliance, we can't help it ; but we shall leave the Conclusion of the whole, to that God who Rules above, and can, if He Pleases, over-rule the Designs of the Enemies of his People : To Him therefore, we Refer all ; with an entire Submission, to Her most Gracious Majesty, and the Noble and Truly Honourable House of Peers, whom we most Heartily Thank, for their Endeavours to Promote Peace and Union amongst us ; and to Advance the Reformation and Prosperity of a Sinful Nation.

F I N I S.

8" 50% Mammals & birds

